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AUTHOR Armas, Jose
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ABSTRACT

It is too often taken for granted that the communication process with culturally different children takes place as readily as it might with children from Anglo cultures. Most teachers receive training in verbal and formal communication skills; children come to school with nonverbal and informal communication skills. This initially can create problems of communication breakdown. To complicate the situation, nonverbal messages that do not support verbal communication messages assure communication breakdown. This paper proposes cultural differences as the number one consideration for the school when it deals with children from different cultures and provides recommendations for teachers, curriculum, and community on affecting the change required to meet the educational needs of the culturally different child.
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# CULTURAL COMMUNICATIONS

by

Jose Armas

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# CULTURAL COMMUNICATIONS

This paper will reinforce the need for cultural communication training and devote major attention to that one aspect of the teaching process which affects culturally different children. It is not the intention here to ignore nor negate other aspects of education and the learning process. Linguistic factors, learning and learning styles, affective development, new concepts of intelligence, nutrition, and relations of motor skills and intelligence all are factors which have implications in the learning of minority children and all children. This paper, however, will propose cultural differences as the number one consideration for the school when it deals with children from different cultures.

The issue of understanding cultural differences, recognized by groups such as Peace Corps, VISTA, Teacher Corps, and the military, all give serious attention to training personnel in cultural communication and interaction with peoples of different cultures.

The inability to effectively deal with cultural differences is a major reason for failure in the field, rather than not being technically able to handle the assigned jobs.[1]

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1. Brislin, Richard W., "The Contents and Evaluation of Cross Cultural Training Programs," Department of Psychology, Western Washington State College, November, 1970.

Teachers in the schools are in a similar situation in dealing with the culturally different child. The inability to deal with situations that arise because a child is culturally different renders the teacher inept and the child a probable failure in the school.

Cultural differences ultimately may actually turn out to be the least important of all the things that need to be dwelled upon to successfully reach and teach the child. But it is strongly believed that all efforts will return us back to this first bridge if we don't address it. This feeling is supported by statistics in which minority children find themselves labeled as dropouts, under achievers, slow learners, and "mentally retarded" when actually they are none of these.[2]

The minority child's dropout rate,[3] the growing dissatisfaction in the schools as evidenced by walkouts, demonstrations, boycotts and riots from colleges on down to elementary schools which five years ago were almost unheard of, are indications that minority children's needs are of primary importance.

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2. Mexican American Quest for Equality. National Advisory Committee on Mexican American Education, 1968. Study which found that Mexican American children made up 40% of those classified as mentally retarded in California.

3. Ethnic on Education, SWCEL, June, 1969. "Minority ethnic groups dropout in high school as high as 75%.

Children from culturally different backgrounds begin their conflict with white society when they leave the security of their homes and community environment and begin school. It is a conflict which reinforces itself each day in such a way which, if studies are accurate, few children successfully hurdle without serious interpersonal conflicts.[4]

Many Chicano and Indian communities in the Southwest share similarities in that the immediate and extended family is the theme of their life style. This means family ties, doing things, working, and learning together are a way of life. School puts a strain on these ties in many ways: separation, non-utilization of the language used at home; confrontation with values of competition (vs. values of cooperation); nutrition instruction that does not include the child's home diet; and instruction in a history in which the cultural minorities are, at best, badly represented.

Despite all this, parents are still expected to be content to sit at PTA meetings and listen to a report of a field trip to a zoo and hear about what the teacher did with <u>their</u> children

The consequences of these cultural clashes ultimately leave the child rejecting or becoming ashamed of his own culture and losing his identity. He also could violently reject, or become assimilated into, the dominant white society.[5]

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5. Ibid.

Schools have shown either an inability or reluctance to recognize cultural clashes and to make adjustments to meet the special education needs of these children. This happens despite special education components that are a part of most school systems. Ignorance, prejudice, or stagnation, caused by traditions that propagate such myths as "all children are the same," and "all children must be treated the same," hamper moves toward change. Of course, there may be other "good" reasons for the failure to meet the needs of culturally divergent children. The only thing that really matters is that the problems remain and the loser continues to be the child.

The following suggestions are made in an attempt to alter this situation and to successfully deal with the cultural aspect of children in the schools. Discussion will be broken up into four areas:

1. Educational institutions as agents of change
2. Teacher training/curriculum development
3. Programs of awareness - dealing with myths
4. Programs of interaction and assessment
    a. Community involvement in schools
    b. School involvement in community

Educational Institutes as Agents of Change

Public schools need to assert themselves as real agents of change outside the artificial environment of the building

and beyond the boundaries of school walls. If public schools are to further the educational opportunities of the culturally different child in the Southwest, they must take a programmatic position of supporting cultural pluralism. This involves several considerations. First, the culture of poverty criteria has been a major basis for program development. This approach stereotypes the culturally different child and is as damaging as defining all groups on the basis of color. The basis for program development must be expanded to consider life styles of specific cultures which differ from white society.

Secondly, schools must expand their involvement beyond instruction to include active participation in community concerns in pressing for educational, social, and economic reform. Education must be relevant to the lives of the people. Since the start of civil rights movement, change (including change in educational institutions) has been enacted mainly because of activism on the part of minority groups to make institutions more responsive to the needs of their children. Schools have been the last to promote and support community concerns. The social climate in which we live today will not permit the natural, gradual attrition of harmful practices in American society. Schools must openly join hands with these community groups and offer whatever is within their power of resources and influence to institutionalize change that will affect culturally different people.

Education is a major area in which culturally different people find themselves excluded. If the culturally different are to reap benefits and contribute fully, the whole spectrum of areas: social, economic, education, political, and cultural must be addressed.

Third. Apart from the educational problems which all children have, the most important barrier the culturally different child must overcome is that which is caused because he <u>is</u> culturally different. This means that specific skills are vital to any communicating process which includes two or more people from different cultures. This in turn indicates that cultural communication training should be a part of all teacher training and inservice which is intended to serve in culturally divergent classrooms. (Bilingualism is the new "Liberal" voice on the horizon. But bilingual training and bilingual classes are of little value if there is no relevant cultural training for teachers to understand what they are doing.)

Fourth. Public institutions must incorporate community involvement in the development of programs that are supposed to serve them. Example: Indian stories would be represented more accurately if Indian communities could provide input about acceptability, accuracy, when and where stories would be applicable.

Fifth. Advisory committees set up with representatives

from the target communities should be considered as a part of the school structures. Someone should be assigned to devote attention to reflected needs and to assure necessary input for programs. These advisory groups should know about all school programs, and some consultant or travel allowance and expenses or both should be made to encourage their participation.

Sixth. Twice a year conferences with target community populations also should be considered. Such school-sponsored conferences would bring up to date the immediate issues caused by situations such as bussing, bilingual acts, high percentage of dropouts among specific groups, etc.

Teacher Training/Curriculum Development

Dr. Herbert M. Greenberg has stated in his book Teaching with Feeling, "no matter how much emphasis is placed on other qualities in teaching, the teacher is the vital ingredient if children are to learn." No attention to "culturally relevant" materials, new educational equipment, improved classroom facilities, or money are more important than the teacher. This is especially true today when cultural groups are demanding recognition. Understanding and respect of human differences will soon become prerequisite to any meaningful education without which schooling will have little value. Of course curriculum is not to be ignored. The development of the child's positive self-identity and having him feel that his culture is respected by

having his language, food, customs, life styles, games, stories, history, etc., recognized within the school environment is essential. The Anglo child does not feel this particular conflict because he does find many things familiar to him and his environment in school: his language, dress, stories, etc. (it is understood, however, that not all Anglo children relate to all the images which are sometimes reflected in the schools.)

It has been documented that the utilization of a child's native language in learning subjects such as arithmetic have shown improved results in achievement.

This might be because a child functions easier in his native language, which would be substantial reason to utilize the child's first language. But it also might mean that children from different cultures conceptualize in different ways to learn sciences such as arithmetic (which has been called a universal language).

Whatever the position, there can be no doubt that considerations must be made for a child who uses a first language other than English. To ignore the native language will continue to keep these children at a disadvantage. But as mentioned earlier, bilingual education is not enough. Reading in Spanish about Dick, the blonde, blue-eyed kid, running after Spot on the front lawn which has a two-story home and a mother dressed in high heels and a father in a suit looking on, does little to

serve the culturally different Chicano whose environment, values, dress, and lifestyle is not being reflected. The affective domain of the child is not being enhanced simply because his native language is used to tell him about an Anglo lifestyle.

It should be emphasized that a curriculum which is "culturally relevant" is not enough. We know that teachers have positive and negative effects on how a student performs, his level of achievement, and his behavior in the values he acquires.[6]

This makes a tremendous load for the teacher who must at times with unfavorable teaching conditions and unsympathetic administrations (among other things) do her job well. Still, the teacher is the one who has daily and personal contact with the child.

Types of training which would serve the teacher include: dealing with myths, awareness of the importance of cultural differences; alternative avenues for developing positive interaction with the culturally different child and the community she serves; and a program of self-assessment for continuous adjustment.

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6. Do Teachers Make a Difference? U. S. Department of Health, Education and Welfare.

It has been proven that traditional teaching methods need not be drastically altered, nor is new technology and equipment a necessity. Ideal facilities are not prerequisites to motivate and involve Chicanos in learning process. The best example of this is being shown and proven in Denver, Colorado, where the first all Chicano school in the country is working. In a community where the dropout rate for Chicanos is as high as 90% in some schools, Escuela Tlatelolco has lost only two students in the two years of operation and there is a waiting list of over a thousand students who want a chance to enroll

What then is the difference? Well, apart from a "friendly" environment, (which does not mean freer or less structured, in fact there is more discipline than in public schools) in which the Chicano child feels at home, there is something else. That something else is what is suggested as the beginning step to equip teachers to educate the culturally different Chicano. That element deals with the myths that surround the whole schooling process; myths about education; myths about the culturally different Chicano; myths about the community that schools are supposed to serve; myths about teachers which burden and tie up the teacher in such a way that he may never deal with the realities, and therefore, never can address the real problems of the culturally different.

We have been so caught up in these myths that we even develop a dictionary of new words to talk about the problems. For instance, in addressing the culturally different and his reason for failure to public schools, new phrases and words have been created to place the blame for failure either on the students' shoulders or in other places which distort the reality of the situation. The culturally different are identified as:

-culturally deprived
-disadvantaged
-culturally handicapped
-disenfranchised
-lack of goal oriented
-underachievers
-underprivileged
-educationally handicapped
-environmentally deprived
-social dropouts
-dead end kids
-economically depressed

The implication of all of these is that the kid is the problem. For instance, if you are economically depressed, there are some connotations about being poor. That is, if you are poor you must be dumb or something must be wrong

with you. You are lazy or you have no motivation, otherwise you would not be poor. Then people can write up special programs and proposals to get funded to fix them so they will not be economically oppressed. These programs (welfare, poverty programs, etc.) all fail. They fail because they do not deal with the reality of the problem; they do not identify the person as he really is or identify the real source of the problem. The accurate reality of the culturally different is that he is either excluded and/or oppressed. He is oppressed economically. He is oppressed culturally, spiritually, emotionally, physically even; he is excluded socially, educationally, and that is why he has problems. But this is a harsh reality and few people want to admit this. So they create the myth about being economically depressed and explain themselves away by saying that a child is in the "cycle of poverty," that's what his problem is.

To begin addressing the culturally different Chicano means to address the fact that the Chicano is not outside the mainstream of society. He is not on the "fringes" nor floating in an orbit around American society. The Chicano is very much a part of American society. The Chicano is an oppressed part of this society. To deal with him as someone "outside" the society tends to imply he is not a part of the system, but if he is excluded he is still an element of that system.

Ignoring this fact makes program development for his special education needs inadequate.

There have been many ways to entice, to motivate, to convince, and to "educate" people about the need for schooling; to stay in school, to get a degree. This is all done with good intentions; with the welfare of people in mind. But somewhere the reality about schooling has become lost in the myths about schooling and confusing education with schooling. Ivan Illich talked about some of the myths in Deschooling Society. He says..."people are schooled to confuse teaching with learning, grade advancement with education, a diploma with competence, fluency with the ability to say something new."

The distortion has come to such a point that schools are equated with success, money, happiness, beauty, etc. when in reality there are people with doctorates, masters, and bachelors degrees that are not able to find a job in today's economy crisis. The years of training for some people are never put to use. An example of this was the publicized case of a girl in Texas who had a Masters Degree in science and was forced to accept a job as a housekeeper because there was no market for her skills. Thousands of newly graduated teachers are in the same position. The idea that schooling is equal to success and money is quickly destroyed by looking at the example of politicians who seldom have a high level of schooling. This might be used to point

out why our government is in a constant state of crisis. But, the point still is that schooling was not the crucial thing that equipped these people to compete successfully.

Teachers labor under the cross that they are supposed to be the source of all knowledge. The damaging part of this is that too many people accept the myth and try to live up to it. Then when children discover that the teacher was feeding them false information because she wanted to give them some answer, there grows resentment toward the establishment and the credibility gap grows.

In the classroom the teacher is supposed to live up to the myths that all children are the same. They all laugh the same, like games, all have the same feelings; they are all humans. While this may be more true than not, the myth of children is created by the fact that the case is not carried far enough. What is important is not that all people think, play, feel, and have emotions or bleed the same; these are not what cause problems. What cause problems are unwillingness or inability of people to accept the differences in cultures and to respond to those differences in positive ways. It has been documented that almost 50% of Chicano children speak Spanish when they come to school. It is insensitive to ignore this fact. Chicano children from traditional families do not eat the same foods that are preached about

in nutrition classes. The music they hear at home and are familiar with is not the music they hear in music classes. These differences must be recognized, accepted, and respected if there is going to be any communication between the culturally different and the school. If it is accepted that Chicanos are different, then the possibility also exists that they may respond to different stimuli than the Anglo child. This means that the Chicano may have different conception processes. For example, a teacher who doesn't understand how the concept of authority is perceived may make serious mistakes in getting a child to respond. A Chicano child may be passive and nonassertive toward authority while the teacher may want him to be aggressive and assertive. She may grade him based on her value judgments and therefore misclassify him. California and Arizona are now being faced with law suits as a result of classifying Chicanos as mentally retarded because they did not respond to Anglo-determined tests. That 40% of children in mentally retarded classes are Chicanos should be a signal that something is wrong. Unless one believes that Chicanos are inferior intellectually, these facts should indicate a need for research and study. At the very least this implies that culturally different children have special education needs which in turn would indicate that children cannot be treated the same. Studies have documented that culturally different children do better in some things

than in others. Cognitive styles, incentive-motivation styles, space conceptualization have been proven to vary cross cultures.[7]

Other myths, as Greenburg points out, include the concept that teachers have no feeling and must not show their emotions. It has been pointed out that the humanity of the teacher is an essential element if children are to learn. If the teacher is not allowed to admit she is human and has feelings and shortcomings and is also vulnerable as other people, this continues to create and promote the myths about the real world in which all people are either good or bad, successes or failures; that all people are either one thing or the other, instead of that things are not all black or white. The more the teacher trys to shield, hide, or avoid, the more he projects the "super human" image which the teacher cannot live up to forever which will frustrate the teacher and disillusion and confuse the child.

The main thing is that schools deal with the world of reality and not distort that reality and create and promote myths. Schools are supposed to reflect the society around us; myths do not reflect reality.

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7. Ramirez, Ph.D., mimeo paper, current Educational Research, 1972.

Programs of Awareness

Positive human and race relationships are what we mean by cultural communication. These are a result of awareness, sensitivity, personal interaction, and respect of cultural differences which must be built with TIME as the conditioning agent.

Because we are dealing for the most part with the affective domain both of the child and of the teacher, this perhaps intensifies the task. There is a very thin line between the alteration of behavior and of attitude. There is good reason to believe that people do not change unless their present situation does not satisfy their needs.[8] Beyond this, evidence of work with people with many needs shows that the importance of an issue is not enough to motivate action to change. However, this is not justification enough to disregard attention to cultural communication which cuts across the education scene into our everyday working in the outside world.

Awareness of the cultural differences which exist must be built for the teacher and the student. Example: A young man from Philadelphia who recently attended a SWCEL* training

8. Frym, Gloria. Summary of Literature, CCC. SWCEL, 1970.

*Southwestern Cooperative Educational Laboratory, Inc., A research and development laboratory which designed programs for minority children in Southwest schools.

institute indicated he would visit all his students' homes before school started. He was an Anglo and would be teaching for the first time in a small Spanish community in Northern New Mexico. It was still summer and he was not working so he talked of his plans of visiting the homes during the day when most of the men would be at work. Had we not discussed the male and female roles in this strong traditonal Spanish-American community, he may have gone ahead with his plans and perhaps alienated the community. And in this particular community where hostile feelings ran high between Anglo and Spanish people, he may have been confronted with a situation in which he could have been verbally or physically abused. Had he known the history of the area and of the people, he may not even have considered the idea in the first place.

Knowing about and showing acceptance of the values and life styles of the child and his community serves to build the child's self-image. If the school communicates in ways that are familiar to the culturally different child and there are continuous experiences which reflect acceptance of that culture, the child need never be ashamed of his culture.

If, for example, the child's diet is included in the nutrition class, or historical events that pertain to the child's culture are incorporated into the school year in positive ways, the child might not hesitate to bring tacos

to school or to say that Pancho Villa is his hero. Customs, holidays, and religion all are an important part of a child. If he doesn't see them reflected, questions arise in his mind about their importance and ultimately, his importance.

Teacher understanding about things which contribute to building positive self-images, and those things which serve to create negative feeling about self, should be a part of the awareness program.

Cultural communication cannot work in isolation nor in a role which places it only between a science and a reading period. It must be interwoven into the whole day. A child does not conscicusly think of or compartmentalize the influence of his cultural values, they are always at work.

Example: The open classroom is perhaps a better learning environment than the "traditional" classroom but this does not mean that the cultural element has been addressed. If children from different cultures are placed in an open environment learning situation, each child will deal with that environment from a perspective of his cultural background regardless if it's reading time, math period, or recess. If a child's background embraces aggressive and competitive behavior, it would follow that he will interact in that way with his environment. If another child is from a background which puts a high value on cooperative efforts, he will probably respond in a differ-

ent way to his environment.

The teacher, then, must be trained to deal with both behaviors that could result from a cultural context. Otherwise, she may encourage one and discourage another with her verbal and nonverbal behavior toward those children.

Programs of awareness for the teacher should incluse:

1. Perspectives. These include life styles, values, and history. There are four major cultures in the Southwest. Few people know anything about more than one. The setting of the Southwest is different from the point of view of the Anglo than from the Indian or from the Chicano. Knowing these perspectives of the same event would begin to create understanding of other peoples, and one would get a feeling of their own place within the total picture of the Southwest. This would also address the validity of myths which keep people from addressing the realities of the world in which we live.

2. Basic Human Activities. If we maintain that all people are the same, we always will have trouble communicating. People are basically the same to the extent that they all carry out certain basic activities throughout their lives. What makes people different is that people carry these activities out in different ways. It is these differences, not the similarities, which hamper communication. Study and practice in knowing and being able to identify that people and cultures are different

as a result of how basic human activities are carried on would eliminate many barriers which break down communication. Basic activities would include: cultural concepts of time, space, defense, religion, play, interaction, learning, association, and bisexuality.[9]

3. Nonverbal Communication. The things which teachers say must be supported by the nonverbal communication messages they send out. Nonverbal messages are being communicated constantly, but few teachers receive training in being aware of this fact. To complicate the situation, many times nonverbal communication is conditioned by culture. For instance, a sign of respect in some cultures is to avert eye contact. In another, it might mean inattention. Too often the result of not being aware of the nonverbal aspect results in barriers which hamper the communication process.

4. Cultures and Basic Concept Formation. There are questions about whether there are such things as traditional cultures. But certainly many things such as language, social behavior, music, food, stories, dress, and dance can be identified as representative of what a culture might embrace. For instance, Mariachi music is identifiable from Blues, and Blues is identifiable from country and western music. Something can

9. Hall, Edward, The Silent Language, Double Day & Co., 1959.

be learned about cultural differences by dealing with such basic concepts as music which cross cultural lines.

Programs of Interaction and Assessment

A Cross Cultural Communication Field Trial for SWCEL indicated that participants who had received prior training in interaction analysis were consistently less direct and restricting of student behavior in their classrooms. This would indicate that training in self-assessment deserves further attention for the possibility of aiding the teacher to adjust her behavior to minimize communication breakdown.

Teachers will learn to interact effectively with the culturally different population and situations which arise not by watching movies and listening to lectures but by involvement is consciously building personal interaction situations over a period of time and reviewing the situations. Self-assessment training would allow teachers to periodically evaluate and adjust their behavior on their own.

Interaction activities will be discussed in depth in the remaining two sections.

Community Involvement in the Schools

The latest Civil Rights Report called The Excluded Student documents how the community of the culturally different is kept from participating in the education of their children. One example, for instance, notes that one million people speak

a language other than English as their first language. Yet, less than 10% of the messages and meetings held to inform this community are communicated in their first language. Having the community become "partners" in the learning process is expounded but little positive action is taken to assure that it takes place. Almost as if the rhetoric is not believed by the schools themselves.

Cultural communication cannot be contained within the "vacuum" of the school. The origins and life style of each culture are not in the schools but in the families and the communities from which the children come.

It was discussed above why parents of minority children may not be overwhelmingly for schools which create conflict and anxiety for the child and try to break down culture. Still the communities are demanding an active role in the education of their children.

Community and parent involvement might be the single most important element which contributes to or takes away from the motivation of the child to learn. (As documented in some studies, i.e., Ramirez, Alemany, Herold, MacCaulay, Richards, 1971)

Community involvement can offer very positive contributions which the teacher might never be able to fully achieve in the isolation imposed by the school. Some positive things which result from community involvement include:

Positive, active involvement in the education of their children.

Motivation for a child who can see his parents involved in his education.

Respect shown by a school for a culture. Parents and children could see that schools need not immediately separate and attempt to break down culture.

Curriculum could be enriched by different cultural values, customs, and life styles brought in by parents.

Interest in and knowledge about the schools and school concerns by the community. (School personnel concomitantly become more knowledgeable about the community.)

Reinforcement of school learning.

Providing badly needed additional personnel in the classroom.

Extensions of ethnic differences from the community which all can share (in the form of storytelling, folk songs, crafts, arts, dances).

Reinforcement of the culturally different family life styles as being positive and acceptable.

The involvement of the community in the schools will provide a better understanding by the schools of the needs of the community they serve. In turn, programs which are submitted to agencies for funding might have a much better chance for acceptance because of the support and credibility communities could lend. Community involvement in the schools, of course, will create questions such as how to organize and prepare for having parents constantly in the class or in the

school. These types of problems are a sign that we are heading on the right road. Regardless, the community role must be consciously built into the school, and the school and teacher must carry that responsibility. A "catchall" model program for doing this is yet to be found. Most may have to be tailor made by each school. But whatever method is used, the actual role of the community must not be token or insignificant one.

The consequences for token roles are reflected in situations such as the one in which an Eastern New Mexico school district is being sued for mismanagement of Title I programs. Community involvement there was noted only on paper, but parents were not really consulted for program output.

School Involvement in the Community

For the teacher, field and environmental experience are needed to fully understand and successfully interact with the children in her classroom. These experiences should be an integral part of the entire school year. Models should be develped locally where expanded time would be spent outside classroom teaching roles. Example: Teachers could involve themselves in organizing and working with councils of parents of children in their class. Meeting sites initially could be in the community and then alternate between schools and community. The activities could include discussing and resolving class

problems together; planning activities for the students to build projects, and learn new games; and to select stories or storytellers to bring in community elements into the class. The teacher also could extend her time in the homes with parents. Perhaps she could do it during school hours if she has an aide in the classroom. Her other role might be teaching Adult Education or tutoring in the community. Or she might help a community council with community problems.

The specific role of the teacher in the community might be determined by the needs of that particular community. The teacher would find her role after spending time being with the people, or having studied and had some background of the community.

Whatever the activity, possibilities should be sought for working out a program with the nearest college or university which would offer credit hours for the teachers' efforts outside the classroom. Once a month seminars with university or SWCEL personnel could be set up with the teachers to discuss their findings and questions.

Cultural aspects which refer to life styles, social structure, politics, history, and religion might then be more accurately represented in the classroom. The teacher may never know the everyday things which are native to the child of a particular community unless she puts herself in a situation

where she can find out; ojos, adobe, posole, mariachi music, chicken pulls, soul food, or whatever specific characteristics typify a given community or a child's family life. Familiarity with aspects of the child's background might prove to be more valuable than a lesson on Indians or Blacks, or Chicanos which is carried on once a day or once a week (thoug that also should be a part of the total training). Another invaluable result is that teacher learning firsthand about the culturally different in her school/community, fears and myths are dispelled and eliminated.

There will be a very fluid period before a solidification of ideal programs take place. This paper has made some recommendations and put the focus on teachers, curriculum, and community for affecting the change required to meet the educational needs of the culturally different child. In the end, time and results will make clear what works and what needs to be adjusted.

One thing is certain, however, and that is that change in the educational field must move quickly to catch up with the times in which we live. Recognition of the cultural aspect which has been long ignored effects everyone in the long run. And, the community's position has been made clear; change or they will change it themselves.

The community's message is not unreasonable. If schools are, in fact, a reflection of the community and society they

are supposed to serve, the culturally different child should not have to see a distortion while in school and not have to end up a stranger to his community when he returns.